XLII Albanians

Albanians

J. Vuno, Reidby St. City

L255

I was born in the town of Valona, southern Albania, in 1910. My father is a typical mountaineer. He is a hunter and a sheep herder. My mother and sisters till the soil in the valleys while the men guard the flocks on the hillside. The town where I was born ~~was~~ was under the Italian Army of occupation

during the world war
and my early youth
was spent under an
Italian atmosphere
while at home, I
attended Italian
school, and later, served
under the Italian flag.
Owing to a family feud I
was compelled to leave
my native land as an
exile and to find refuge
elsewhere. After traveling
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finally landed in New York.

liked New York immensely well and decided to make it my permanent home. I wasn't idle very long for I almost immediately found work in a glass factory. After three years of steady work in the factory my health became impaired and I had to resign ~~through~~ on medical advice. This was in 1933. I wanted to return home, thinking that a quiet, tranquil life

up on the mountains with plenty of goat milk ~~available~~ and away from the trials and ~~troubles~~ travails of life, should eventually regain my health. Consequently, I wrote home to my parents informing them of my intention. On return, I was anxious to stay away and at the same time remembered that it was a blood feud, and a blood feud can only be wiped out with blood.

P.S. In the latter part of 1933, I came to San Francisco where the climate is milder. I've had three jobs since, however, this last job is a part time job and I only work five hours a day, and five days a week.

Albania is under control of the Germans, Austrians and the Bulgars to the north, and the French and Italians to the south. The Albanians are regarded as the most ancient race of southeastern Europe.

They are thought to be descendants of the earliest Aryan immigrants and with persistence have retained their mountain stronghold through many ages.
Albania is notorious as the land of the blood feud — a tribal or perhaps a racial custom observed for many centuries. The smallest infraction of custom, a blow struck in anger ~~unfortunately~~ inevitably led to the declaration of a blood feud and the honor of the injured party

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of his family. The relatives
of the slain individual were
then compelled to take up
the man hunt, and thus
the feud spread. The fates
were thus fixed on
some mountain sentinel.
It was said an old man or woman
to be sacrificed, in spite of the
traditional longevity of the people.
The men were killed off before
they attained old age.

Pertaining to the curious customs growing out of the blood feuds, it is the unwritten law of the land that a man must not be attacked while accompanied by a woman. Frequently a wife, daughter or sister follows her menfolks on all journeys through the mountains in order by her presence to prevent population from an implacable foe. It might take footsteps to point in the mountains, and if a traveler has shelter under the roof

Now Albania is back according to treaty and is obliged to make a final appeal against any from the insults or harms the minority

There is a marked change in Greek front of Albania which is under the Italian and French administration. There the children are sent to school, the natives are found more than a living wage for work which is done for the benefit of the people themselves. Before the Italian occupation, education

for about seven years in Albania, both Christians and Moslems were, and the adult population was totally illiterate. Turkish control, instruction in the Albanian language was prohibited for political reasons. An exception was made in the case of a little monastery school for boys at Korytza. In the days of the Turks there were primary and secondary schools in some of the towns, and subsidized in the Korcha was Greek and the village monasteries, but neither reading nor writing taught

It is true that academies & colleges and a seminary have been established, and the end of the Austrian Government, the Germanizing had secured primary schools and three gymnasiums were conferred by the Austrian Government in order to attract the people to the Austrian Station was the language of instruction. The priests of the Greek Church upon whom the Serbian population depended for instruction were officially ignorant.

The attitude of the Austrian, the German and the Magyar toward the Albanian of the Turks

is a heritage from forced labor imposed upon them. The Albanian population, as whole, numbers perhaps two and a half million people. Their native land is a magnificent country with the finest mountains, fertile valleys, and beautiful streams, a region entirely forested, almost untouched woodland. The most attractive part of southern Albania lies between the Adriatic Sea and Lake Ochrida, extending inland along the Devoll River, and it has been a classic meeting place

that of Kirby. Excellent grazing lands extend up the mountain sides affording pasturage for large flocks and herds, the peculiar property of shepherds who pitch from the sea and the mountains from the skies, + keep wolf bears lions, bears, and even the Chamois

The second of southern Alpine are few and though picturesque are affiliated, and in reality

from an comfort. Houses
there are not many.
Kanitza with some 30,000
population is the largest place,
but it is far from being
a city. The streets are
perpendicular regularly, yet
interesting to the eye and
have the character of old-
world generations.
There are three worth
mentioning. The Pleasant
Village of Pirmatz, being
on a fertile valley along
the river Vasva

Horseflies, kept by the
Dismal, and Yahoos
Clean and throwing dust
the stalwarts. They are
all fellows fleas & look
at anything among the
mountains, in the villages
and by the roads with all
funny walks and looks & stare
but they forsake some of the
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of first things so that one
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the church for generations. He is proud

Whatever is known, from the
[illegible], the fields are [illegible]
and wheat cultivated by
the natives. The [illegible] of
Albania are [illegible]
[illegible] of their religious
[illegible] [illegible] of Christians,
[illegible] Christians and
Mahomedans. [illegible] have one of
the most [illegible] [illegible] in
the country. [illegible] has now
been [illegible]. Albania needs
people and money, of [illegible]
[illegible] the [illegible], the [illegible]
[illegible] [illegible] [illegible]

Wm. Corbett

E.M. was born in Boston, Massachusetts, the son of Albanian parents. His father was a chief of one of the Tosk tribes in the southern part of Albania, and his mother the daughter of a chief of a friendly tribe. In this country his father became a photographer and prospered, investing his money in real estate. E was educated in the public schools of Boston and Somerville, Mass. He enterd studied at the Albanian American School of Agriculture in Boston and at Boston University.

When he was 20 his father sold his business and made plans to return to Albania. But in the meantime Zog was put on the throne and the kingdom established. E's father was a prominent member of the party of Bishop Fan Noli, friendly to Greece and Jugo-Slavia and Anti-Italian. It was dangerous for him to return to Albania at that time so he remained in Boston to wait for a change in government.

E worked for a while in a photogrphaic studio then came west to work on farms. He has worked on ranches in the Imperial Valley and in the Sacramento Valley. He came to S.F. about a year ago and he is now working in a photo studio.

He believes that the U.S. should take Albania under its special protection and establish a republic there. His desire to go back to the land of his father and introduce modern scientific methods of farming.

He and all his family are devout members of the Eastern Orthodox church in fact his family have given priests and bishops to the church for generations. He is proud of his American birth but equally proud of his Albanian ancestry. However, he is critical of both the Albanians and Americans, the foremr for their conse vation and stubborn clinging to out-worn methods

and the latter for their indifference to religion and their snug self-complacency.

He speaks Albanian, Greek, French and some Italian although he dislikes Italians and Mussolini. His personality is much more European than American and the conflict of divided loyalties has caused him much distress.

1) Q. S. was born in Kolonja, Albania and came to America at the age of four and settled with his family in Jamestown, N.Y. His father was one of the important men of the Mpindate tribe and was the leader of the Albanians in Jamestown. He went to the school in town until sixteen years old when he went to work beside his father in the lumber mill. A few years later his father bought a farm in Patick, Mass. the center of a large Albanian colony. S helped with the farm work for a while and then went to Boston and worked in a shoe factory. There he became very friendly with a group of Greeks who were in the check business and worked with them.

After the war, his father and mother returned to Albania where they still are. S. came to Philadelphia and worked in a speakeasy. He was caught in a couple of raids and landed in jail several times but was always bailed out by his lawyer.

Finally, with a group of wealthy Greeks he came west to Denver, Colorado and worked in several restaurants with them and where one of them opened a gambling

(2) house in Reno he came along to work as master of the house.

He is very silent, ~~and~~ talks very little. Of Albania he knows very little although he receives frequent letters from his parents. All his knowledge of Albanian ways are only from Jamestown. He speaks almost no Albanian, his language for many years having been Greek. His English is good and he knows a smattering of Italian.

Two years ago he came to San Francisco and worked in a gambling house in the Greek colony. At present he is unemployed, but has ~~considerable~~ a good deal of money saved. He has gone to return to Albania and settle on the farm that has been in the family for generations. He himself does not gamble, nor drink, or smoke.

He still remembers the old dances that were performed on holidays in Jamestown and the orchestra of native instruments.

Exposition Directions
for Edition de Luxe

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A. [illegible] was born in Lungro, Albania. His father was a Shqipetar and his mother Italian. This family lived and sold rugs in the market place of Lungro for generations. He had a military education at the Roman Catholic school run by the Italian fathers. When about ten he was sent to work on farms in the Albanian settlements on the east coast of Italy. He knows more about these people than of those in their homeland, although they have kept alive the customs of the forefathers. The clan system, the position of women, and the celebration of certain events are as in Albania.

He then came to America, settling in New York City. He worked at various jobs in restaurants. He then joined a party of countrymen going to Pittsburgh to work in the steel mills. After a year of [illegible] the noise and confusion of Pittsburgh, and left to work on farms in Ohio.

He spent several years as a farm hand, drifting to the south until he reached East St. Louis. There he obtained employment in a tailor factory [illegible] and learned his trade. [illegible] to Albania [illegible] he [illegible] the Italian quarter of St. Louis. His home became a boarding house for [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

He has been here so long that he has
had his attacks of homesickness. His children
are typical young Americans. The
Italian and the boy have [illegible]

3.

[illegible]

Italians now, his friends being a mixed [illegible]
[illegible]

[illegible] says that religion is only for women.

Albanian

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Owing to a family feud I was compelled to leave my native land as one in exile and to find refuge elsewhere. After traveling abroad for one solid year, I finally landed in New York. I liked New York immensely well and decided to make it my permanent home. I wasn't idle very long for I found work almost immediately in a glass factory. After three years of steady work in the factory, my health became impaired and I had to resign on the advice of my doctors. That was in 1933.

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Many are the curious customs growing out of the blood feuds. It is the unwritten law of the land that a man must not be attacked while accompanied by a woman. Frequently a wife, daughter or sister follows her menfolk on all journeys through the mountains in order, by her presence, to furnish protection from an implacable foe. A rigid code protects a guest in the mountains, and if a traveller has slept under the roof of an Albanian, the host, according to tribal law is obligated to declare a blood feud against any person who insults or harms the visitor.

There is a marked change in that part of Albania which is under the Italian and French administration. There the

children are sent to schook, the natives are paid more than a living wage for work which often is for the benefit of the people themselves. Before the Italian occupation, education was almost non-existent.in Albania, both Christian and Moslem were, and the adults still are, totally illiterate. Under Turkish control, instruction in the Albanian language was prohibited for political reasons. An exception was made in the case of a little American school for girls at Koritza. In the days of the Turk there were primary and secondary schools in some of the towns, and instruction in the Koran was given in the village mosques, but neither reading nor writing was taught. It is true that at Scutari a college and a seminary were established, with the aid of the Austrian Government, The Franciscans had several primary schools and three lay schools were supported by the Italian Government in its endeavour to educate the people. In all these institutions Italian was the language of instruction. The priests of the Greek Church upon whom the rural population depended for instruction were often deplorably ignorant.

The attitude of the Austrian, the German and the Bulgar toward the Albanians of the North is a hard one from forced labor emposed upon them. The Albanian population as a whole, numbers some two and a half million people. Their homeland is a magnificent country with its grand mountains, fertile valleys, and beautiful streams, a region without forests, almost without woodlands. The most attractive part of southern Albania lies, of course, near the Adriatic. Fruits and grain are profitably grown along the seacoast, and it has a climate which resembles that of Sicily. Excellent grazing lands extend up the mountainsides, affording pasturage for large flocks and

herds, the people's chief source of livelihood, while fish from the sea and the rivers and game from the hills, deer, wild boar, hares, game birds, bear, and even the chamois are important resources.

The towns of southern Albania are few and though picturesque in appearance, are in reality poor in comfort. Of cities there are none. Koritza, with some 20,000 population, is the largest but it is far from being a city. The towns are somewhat squalid, yet interesting to the eye and have the charm of old-world quaintness. There are three worth mentioning. The pleasant village of Piemati, lying in a fertile valley along the river Viosa, Koritza, held by the French, and Valona, clean and thriving under the Italians. They are pleasant places to behold nestling among the mountains, in the valleys and by the sea, with old gray walls and roofs of stone, but they possess none of the comforts or conveniences of modern civilization.

Such matter of fact things as street cars, hotels or cafes do not exist in Albania and would seem out of place there. Water is drawn from the wells. The fields are rich and chiefly cultivated by the women. The people of Albania are first nationalists and then religionists. Discord among themselves, between Christian and Moslem has been one of the most serious evils in the country, but this has now been checked. Albania needs people and money, if given these two things, its development will be certain.

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I was born in the town of Valona, southern Albania, in 1910. My father is a typical mountaineer. He is a hunter and a.sheep herder. My mother and sisters till the soil in the valleys while the men guard the flocks on the hillside. The town where I was born was under the Italian army of occupation during the World War and my early yo th was spent in an Italian atmosphere. While at home, I attended Italian schools, and later served under the Italian flag.

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children are sent to schook, the natives are paid more than a living wage for work which often is for the benefit of the people themselves. Before the Italian occupation, education was almost non-existent.in Albania, both Christian and Moslem were, and the adults still are, totally illiterate. Under Turkish control, instruction in the Albanian language was prohibited for political reasons. An exception was made in the case of a little American school for girls at Koritsa. In the days of the Turk there were primary and secondary schools in some of the towns, and instruction in the Koran was given in the village mosques, but neither reading nor writing was taught. It is true that at Scutari a college and a seminary were established, with the aid of the Austrian Government. The Franciscans had several primary schools and three lay schools were supported by the Italian Government in its endeavour to educate the people. In all these institutions Italian was the language of instruction. The priests of the Greek Church upon whom the rural population depended for instruction were often deplorably ignorant.

The attitude of the Austrian, the German and the Bulgar toward the Albanians of the North is a hard one from forced labor exposed upon them. The Albanian population as a whole, numbers some two and a half million people. Their homeland is a magnificent country with its grand mountains, fertile valleys, and beautiful streams, a region without forests, almost without woodlands. The most attractive part of southern Albania lies, of course, near the Adriatic. Fruits and grain are profitably grown along the seacoast, and it has a climate which resembles that of Sicily. Excellent grazing lands extend up the mountainsides, affording pasturage for large flocks and

herds, the people's chief source of livelihood, while fish from the sea and the rivers and game from the hills, deer, wild boar, hares, game birds, bear, and even the chamois are important resources.

The towns of southern Albania are few and though picturesque in appearance, are in reality poor in comfort. Of cities there are none. Koritza, with some 20,000 population, is the largest but it is far from being a city. The towns are somewhat squalid, yet interesting to the eye and have the charm of old-world quaintness. There are three worth mentioning. The pleasant village of Piemati, lying in a fertile valley along the river Viosa, Koritza, held by the French, and Valona, clean and thriving under the Italians. They are pleasant places to behold nestling among the mountains, in the valleys and by the sea, with old gray walls and roofs of stone, but they possess none of the comforts or conveniences of modern civilization.

Such matter of fact things as street cars, hotels or cafes do not exist in Albania and would seem out of place there. Water is drawn from the wells. The fields are rich and chiefly cultivated by the women. The people of Albania are first nationalists and then religionists. Discord among themselves, between Christian and Moslem has been one of the most serious evils in the country, but this has now been checked. Albania needs people and money, if given these two things, its development will be certain.

Albanian

A. P. was born in Denazzo, Albania. His father was a real Shqipetar and his mother Italian. His family had sold rugs in the market-place of Denazzo for generations. He had a rudimentary education at the Roman Catholic School run by the Italian fathers. When he was about ten he was sent to work on farms in the Albanian settlements on the east coast of Italy. He knows more about these people than of those in their homeland although they have kept alive the customs of the forefathers. The clan system, the position of woman, and the celebration of certain feasts are as in Albania.

He then came to America, settling in New York where he worked at various jobs in restaurants. He then joined a party of countrymen going to Pittsburgh to work in the steel mills. After one year of this he tired of the hard work, the noise and confusion of Pittsburgh, and left to work on farms in Ohio.

He spent several years as a farmhand, drifting farther south until he reached east St. Louis. There he obtained employment in a boiler factory. He worked hard there and saved his money. He finally sent back to Albania for a wife. After his marriage, he bought a little grocery store in the Italian quarter of St. Louis. His home became the clearing house for any Albanians passing through or living in St. Louis.

Three years ago, at the insistence of his three children who had heard glowing stories of California, he sold out and came here and bought a grocery in the

Mission district; he later bought one in Ingleside.

He likes America in general, San Francisco in particular. He has been here so long that he has lost his attacks of homesickness. His children are typical young Americans. They speak Albanian and Italian and the boys have the bearing of the real mo ntaineers.

He likes American education, but thinks the manners deplorable. He rarely mingles with Albanian now, his friends being almost entirely Italian. His wife and daughter still attend the Roman church, but he has lost interest. He says that religion is only for women.

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A.C. was born in Athens of Albanian parents. While he was still a child he went to Dervaggo, Albania where he was educated in the Italian school. At an early age his musical talent was discovered by the priest of the Italian church. At ~~12~~ twelve he went back to Athens to school. There he sang in the choir of the Orthodox Cathedral and his voice came to the notice of the Italian consul in Athens.

Arrangements were made to send him to Rome where he was entered as a pupil in the Royal Conservatory. At the age of ~~20~~ twenty he made his debut in the Opera House at Vicenza. For four years he sang in provincial opera houses in Italy. Then came the war and he fought with the Italian forces. He was wounded in 1917, and after convalescing, went back to Athens where his family were living. He then made a concert tour of the principal cities of the Balkans, ending in Vienna. There he was engaged for the opera and sang two years.

In 1921 he made a visit to his ancestral home in the hills of Albania, and while there, learned to sing the ancient folk songs and to play the shepherds pipe. He became so interested in folk music that he gave up his opera singing and sang only folk music.

In 1925 he came to America and through the

Folk Festival Council in New York gave several concerts of Balkan folk music. He married a Greek woman who came from a town on the Albanian border and has one daughter. Four years ago he came to San Francisco but on account of ill health has not given any concerts.

He is a Uniate Catholic and a strong adherent of King Zog. He has bought a little cottage in an out of the way district of San Francisco. He has few friends, preferring to live quietly with his family and his memories of triumphs. Occasionally he has a few Albanian or Greek friends and they have an evening of music at his home.

He would like to return to Corfu and live in Dubrovnik, but his wife and daughter prefer America.

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V. A. was born in Tirana, Albania. His parents died when he was quite young and he was brought up by his uncle who owned an hotel. At the age of 18 (eighteen) he was sent to Greece and worked in a hotel in Patras. Two years later he came to America, settling in Philadelphia where he became a boot-black. Later he bought his own stand in North Philadelphia.

After five years he sent to his uncle his qualifications for a husband and what he wanted his future wife to be like. A year later a young girl from the mountains came and joined him and they were married. They have two children, one of them born in Philadelphia, because he did not want to have his folks.

Three years ago he came to S.F. and started a shoe shining parlor. He has not yet become a citizen, because he wishes to return to his native land.

He remembers very well his life in the old town in Tirana and all the types of people who came there. Orthodox from the south, and Roman Catholics from the north, and Mohammedan Albanians from the mountains. He has seen rich people come with Christian pomp and ceremony, with their horses and dogs of ceremony, Greek merchants in the latest style

2.) Lists and Relations, Estrain miniatures and the occasional German or Czech works were a source of great wonder.

He remembers vividly the market-held twice a week in the square in front of the inn. The multitude of costumes, of the women all different according to town and tribe.

He is a member of the Orthodox church. His son in the east is completely Americanized, much to his disappointment. His daughter he is bringing up in the traditions of the Turks, the tribe to which he belongs. In a few years he will take her back to Bulgaria where he will marry her, perhaps to a prosperous merchant of the Turks being the standard for Albania.

Albanian

A. K. was born in Tirana, Albania. His parents died when he was quite young and he was brought up by his uncle who owned an hotel. At the age of eighteen he was sent to Greece and worked in a hotel in Patras. Two years later he came to America, settling in Philadelphia where he became a boot-black. Later he bought his own stand in North Philadelphia.

After five years he sent to his uncle his qualifications as a husband and what he wanted his future wife to be like. A year later a young girl from the mountains came and joined him and they were married. They have two children, one of whom is still in Philadelphia, because he did not want to leave his pals.

Three years ago he came to San Francisco and started a shoe-shining parlor. He has not yet become a citizen because he soon hopes to return to his native land.

He remembers very well his life in the old inn in Tirana and all the types of people who came there, Orthodox from the south, and Roman Catholics from the north, and Mohammedan Mridites from the mountains. He has seen rich pashas arrive with Oriental pomp and ceremony, with their harems and dozens of servants, Greek merchants in the latest style, Serbs and Dalmatians, Italian missionaries and an occasional German or Czech who was a source of great wonder.

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#36.-

Mr. X. was born in Montenegro on the Albanian border. Ulcinj is the name of the town and it was the main port for Montenegro on the Adriatic sea, (their chief export and import center). His father was a small merchant. There were five brothers in the family. One of them was killed in the Balkan war of 1912. Another one, who become a captain in the army, was also killed at Kaimakchalan in Southern Macedonia, during the World War in 1916. Mr. X, who is about thirty-two at present, was also drafted in the army. But since the Montenegro was taken by the Austrians in 1916 Mr. X, who was only seventeen, was taken into the Austrian Army. He was sent to the Italian front and saw service for the rest of the time on that same front. After the war he come home and remained with his father until 1924. It was decided that one of the three remaining brothers should go abroad to help the family. So Mr. X sailed for Mexico in the hope of ~~being~~

making it possible to be permitted to enter the United States. In Mexico he worked on an orange ranch and later for an American company with the cotton picking gangs. He ~~stayed~~ remained in Mexico for two years and still was unable to obtain legal permission to enter the States. In 1926 he decided to cross the border from Mexicali into United States. First, he was employed on ranch in Salinas, California. Then, for several seasons, he was engaged picking apples in Watsonville. During the depression he was often without work and moved about considerably. He spent a year in Hanford and six months in Fresno, working in restaurants. At present he ~~was~~ working in San Francisco as a dish washer in a café. He gets only $12.00 per week and is very much dissatisfied with his job. (He is a huge man, over ~~6 and 3~~ six feet three and weighing 200 pounds lbs.). — At present his economic position is much worse than it was in old country. He would like to go home, very much, but has not the money for passage. Mr. X. is ~~very~~ alive politically, but does not say much. He would not express his opinion on N.R.A. and Roosevelt. —

Albanian

Mr. X was born in Montenegro on the Albanian border. Ulciry is the name of the town and it was the main port for Montenegro on the Adriatic Sea, their chief export and import center. His father was a small merchant. There were five brothers in the family. One of them was killed in the Balkan war of 1912. Another one, who became a captain in the army, was also killed at Kaimokchalon in Southern Macedonia during the World War in 1916. Mr. X., who is about thirty-two at present, was also drafted in the army, but since Montenegro was taken by the Austrians in 1916 Mr. X, who was only seventeen, was taken into the Austrian army. He was sent to the Italian front and saw service for the rest of the war on that same front.

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At present he is working in San Francisco as a dishwasher in a cafe. He gets only $12 a week and is very much dissatisfied with his job. He is a large man, some six feet three weighing over two hundred pounds. At present his economic position is much worse than it was in the old country. He would like to go home very much but has not the money for his passage.

Mr. X.'s mind is active concerning politics but he does not say much. He would not express his opinion on the N.R.A. and Roosevelt.

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Greek

N. K. was born in the village of Shlosi in Albania, a few miles from the Greek border. His father was a farmer and the head of the clan. He lived a simple, Arcadian existence, herding sheep and goats. He was taught to shoot at an early age. He never went to school, but learned Albanian history and the sagas of his people from his father and the old mullah of the village. He is Mohammedan but his faith rests lightly upon him.

His earliest recollection is of his older brother's being brought home dead. He was killed in a family feud by a member of a neighboring tribe.

At the age of eighteen he came to American, going to Worcester, Massachusetts where he had an uncle. It was many months before he could adjust himself to the rush of modern American life, the many people on the streets, and the number of buildings crowded so close toegether. He worked in the wire mill for about eight years, then he went to Boston.

In Worcester his horizon was limited for he worked, lived and played with his own people. In Boston he met some of the leaders of the Albanians and there learned to read and write his own native tongue as well as English.

He worked at various jobs in restaurants, factories and railroad yards until 1930 when jobs became scarce. After being unemployed for many months he went to Detroit where some men from his clan had settled. He found things much worse there, so after many hardships, he finally borrowed enough from his clansmen to come to California. He is still amazed at the size and beauty of America, but does not think much of the people commonly called Americans.

In San Francisco he got work at the Columbia Works of the United States Steel Company where he worked until a year ago. Since then he has been unemployed. He is planning to return to his native village. He is being helped by the members of his clan in this, it being the clan rule that no member shall be in want. If he can return east, he is sure he can get a job in a fruit store in Worcester, where he will earn enough money for his return to Albania.

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YLH Albanians